

**THE CONSTRUCTION OF THE HIJAB MODERN MYTHOLOGY  
THROUGH PARODY IN THE INTERNET MEME  
(A SEMIOLOGY ANALYSIS)**



**A Thesis**

*Submitted in Partial Fulfillment of Requirements for the Degree of Sarjana  
Humaniora in English and Literature Department  
Adab and Humanities Faculty  
Alauddin State Islamic University Makassar*

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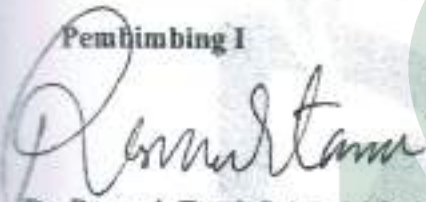
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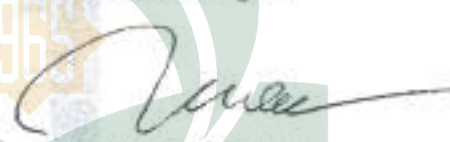
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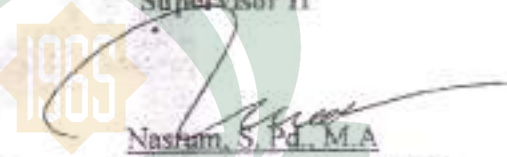
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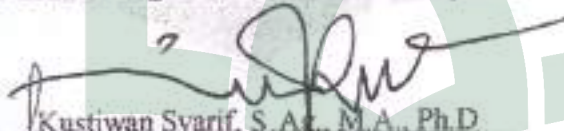
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## PENGESAHAN SKRIPSI

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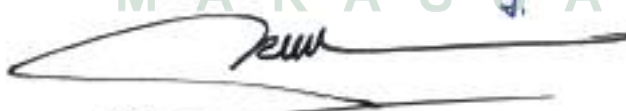
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## ACKNOWLEDGEMENT



All praises and thanks to the Almighty Allah SWT, God of worlds, and peace blessing of Allah be upon the Noblest of Messengers and Prophets, Prophet Muhammad SAW.

The researcher realized that this thesis could not be completed without getting assistance, guidance, understanding and encouragement from many people. Therefore the researcher would like to express my deepest gratitude as following:

1. Big thanks to my beloved parents, Hj. Rahma who has influential in my life. She always gives support and prays to all of his children for health, success and under the protection of the Almighty, Allah. Also, my father Asri Syamsuddin who tough to be fighter in wild world.
2. The writer's sibling for their loved and support, Anita Asri
3. The rector of UIN Alauddin Makassar, Prof. Dr. H. Musafir Pababbari, M.Si for his advice during the period when researcher studied at the university.
4. The Dean of Adab and Humanities Faculty Dr. H. Barsihannor, M.Ag and his staff, the Head of English and Literature Department, Dr. Kustiwan Syarif, S.Ag., M.A., Ph.D and secretary of English and Literature Department, Syahrynu Junaid, S.S., M.Pd for their support, help and encouragement.



5. Dr. Rosmah Tami, S.Ag., M.Sc., MA as the first supervisor and also Nasrum., S.Pd., M.A as the second supervisor who always give comments, guidance, suggestions, corrections, and over all support since preliminary part of this thesis until the end.
6. The writer's gratitude is also addressed to all the lecturers of Adab and Humanities Faculty, for their knowledge, enlightenment, and advice during the academic years. Also the administrative officers of Adab and Humanities Faculty for their help, service and administrative support.
7. The writer's thanks are addressed to the beloved friends in English Literature Department, especially writer's classmate AG 5/6 for happy and grief condition was hand in hand together during four years.
8. The writer's thanks are addressed to the beloved someone, Sri Astuti Febriyanti, who have given the writer support and advice.
9. All of people who helped the researcher and those whom the writer cannot mention one by one. Finally the writer is sure that this thesis far from being perfect, so the writer sincerely appreciates the constructive criticism from the readers.

Romangpolong, Oktober 2018

The researcher,

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## ABSTRACT

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This research discussed about the construction of the hijab modern mythology through. This research aimed to know what the denotation and connotation meaning of the meme hijab internet and to what the meaning of the mythology of meme hijab internet. This research focused on the denotation and connotation meaning of the hijab and the meaning of mythology of the hijab meme internet about Semiology analysis by Roland Barthes. Then, the data were analyzed using qualitative descriptive method. The researcher used the researcher (human instrument) as the instrument to find out the valid data. This research was conducted in order to see how memes create meaning structures through mythical marking. It is a ubiquitous nature of memes to become a cultural part of everyday human life, so that through the structures of meaning that are built up, memes have become guidelines and guidance for humans in getting information. The findings showed that Roland Barthes' theory of the myth of meme hijab is simulacrum that only exists in the media, which lives in the world of imagination but the meaning of myth in hijab memes becomes real or real life in the mind of the community, and lives in the midst of society as a form of public knowledge: general awareness or general views. The researcher conclude that meme presents us with a structure of meaning where we are exchanged for these meanings, thus memes create the meaning of life (views) of humans. However, the naturalization of the general viewpoint that is built by memes is just a simulacrum, without which we realize that human thoughts have come into being as natural things.

**Keywords:** Internet meme, Meme hijab, Parody, Myth, Semiology

## CHAPTER I

### INTRODUCTION

#### A. INTRODUCTION

A *hijab* is a *veil* traditionally worn by Muslim women in the presence of adult males outside of their immediate family, which usually covers the head and chest. The term can further refer to any head, face, or body covering worn by Muslim women that conforms to a certain standard of modesty (Fernea and Fernea in El-Guindi 1979: 68–77).

In addition, *hijab* can be used to refer to the seclusion of women from men in the public sphere, or it may denote a metaphysical dimension, for example referring to "the veil which separates man or the world from God". Most often, it is worn by Muslim women as a symbol of modesty and privacy as shown in surah Al- Ahzab verse 59.

Surah Al-Ahzab ayat 59

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجَكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ  
ذَلِكَ أَذْنَىٰ أَنْ يُعْرِفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

” O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves (part) of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful”. (Surah Al-Ahzab ayat 59)

According to the surah above the hijab, a hood, or veil is a piece of cloths that must be worn by a Muslim woman. Many women use the veil, but many who argues that was all because of the trend, for example the community of “Hijabers” where this community is more likely to be entertaining and commercializing, rather than identifying as a Muslim woman with a hijab. In addition, a message not only in this surah but this message appointed more often be a representation of things being popular or moderately warm talk about by the pop-community. Various issues then wrapped with known by community as *Memes*( read: mim ) or Internet *Meme*.

Various visual picture every day present in the new media such as Facebook, Twitter, Path, Instagram, and others. In the context of visual culture of internet, various modification of images of photographis deliver text that intentions varied with style satirical or style tickling criticism such as *Meme*, *Meme* usually related with a parody.

Parody often called ironic quotation, pastiche, appropriation, or intertextuality is usually considered central to postmodernism, both by its detractors and its defenders. Linda argued that parody is a value-problematizing, denaturalizing form of acknowledging the history (and through irony, the politics) of representations (Hutcheon, 2000: 94).

As we know that in this digitalization era in social media there are meme hijab but most of them so many meme about hijab is used for more than just a joke and become a new myths and sometimes there is a parody in meme hijab itself.

Based on the background above, the researcher is inspired to carry out this research under the topic “The construction of the hijab modern mythology through parody in the internet meme”.

## **B. Research Questions**

In this research, the researcher will analyze The construction of the hijab modern mythology through parody in the internet meme. So the research questions were formulated as follow :

1. What is the denotation and connotation meaning of the meme hijab Internet ?
2. What is the meaning of the mythology of meme hijab internet ?

## **C. Objective of the Research**

Based on the research questions above, the objective of the reserach aimed :

1. To know what the denotation and connotation meaning of the meme hijab internet.
2. To know what the meaning of the mythology of meme hijab internet.

## **3. Significance of the Research**

1. Theoretically, the researcher hope this research can give information about the semiology theory by Roland Barthes implied with meme hijab. Why meme? because the writer is a student of English literature who had been studied about literature and meme is a part of popular literature.
2. Practically, the researcher hope this research can be a reference or additional source for the students, the reader or another researcher of English and Literature Department, especially to similar research.

#### 4. Scope of the Research

This study focused on the denotation and connotation meaning of the hijab and the meaning of mythology of the hijab meme internet by using Semiology's theory.





## CHAPTER II

### REVIEW OF RELATED LITERATURE

#### A. Previous Findings

There are two findings related to research about meme on hijab analysis on the use of satire internet would be presented by the writer, they were:

Ryan (2015) conducted a research under the title *The Representation of Americanization Myths in the Internet Memes on the 9gag Comedy Website*. The aimed of this research was to know the representation of myths America in the internet memes on the 9Gag Comedy Website. The method of this thesis used descriptive qualitative method. This study concludes that the popular Internet memes taken from 9GAG “Hot page” contains ideological cultural values which represent the current norms of people in today's life. By discovering these U.S. Americans values, this study is expected to help people to discover what the ideologies and values represented in the Internet memes. Each Internet meme has at least a symbol which has a correlation with the USA.

That fact is followed by the myths which were found in the Internet memes by using Barthes’ (1991) order of signification. Those myths of the U.S. American values somehow are not proper to be collided with other values from different cultures. The fact that people can see those Internet memes in the 9GAG “Hot page”, shows that many people around the world, especially the members and the visitors of 9GAG, accept the USA’s ideological values.

Wahyu (2016) conducted a research under the title *A Semiotics Analysis in Meme Troll Football*. The aimed of this research was to know what semiotics's meaning in analysis in meme troll football. The research method of this research was descriptive qualitative method.

The result of this research was in meme Troll Football post based on this research, it can be divided into the Signifier and Signified. The Signifier and Signified of meme Troll Football can be verbal text and the visual. The verbal text is the text which appears on the picture could be a word, clause, phrase, & sentence and the visual is all the post from the background until the written text on the post. In this research about meme Troll Football analyzed by Semiotics theory, the writer also found the denotative and connotative meaning in Troll Football post. The denotative meaning had close relationship with signifier and signified. The signifier and signified in Ferdinand de Saussure theory was the denotative meaning in Roland Barthes theory. So, in this research the writer could find all denotative meaning containing in the meme Troll Football.

Both of the previous findings above that had the differences and similarity with this research. The similarity of this research was the researches focused on the meaning of the meme and used same method that was descriptive qualitative method whereas the different of the research was the different aimed. Ryan used to known the ideological in a Meme that correlated with America myths. Wahyu used to known the signifier signified meaning include connotative and denotative meaning in a meme.

In this research the writer will use Roland Barthes's theory about semiology is a study that social life: how signs are work, produced and used in society., inclusive enough to serve as a working definition with descriptive qualitative method to know what the denotation and connotation meaning of the meme hijab and what the meaning of the mythology of meme hijab internet.

Therefor to help the writer to do the research, the writer use semiology approach to analysis to to know what the denotation and connotation meaning of the meme hijab and what the meaning of the mythology of meme hijab internet.

## **Review of Conceptual Framework**

### **1. Semiology**

Human is in the life of the sign and even human is a part of the sign (Peirce, 1966: 76) when someone greets others with calling his/her name, the person who addressed turned into the person who greeted him/her. Why did he/she turn away? Because he /she knows the sign that people use to greet him is the person's name. Human know his/herself and others, can communicate with others, and understand many things around them. Everything is inseparable from the role of the sign in human life. Sign is everything that meaningful for human life. Semiology (semiotics) is a study that social life: how signs are work, produced and used in society. Ferdinand de Saussure who first stated it would be existence of a science, namely semiology as the science of life sign in social life.

Semiology is a theory and the analysis is focuses on signs (signs) in social life. Saussure proposed the concept of a dichotomy sign, called signifiant (signifier)

and signifié (marker), which is inseparable. One example given by Saussure is sound / tri; / which consists of four letters 'tree' The word 'tree' is marker in a related concept on an object that is a tree that has stems, and leaves. The mark of the (sound image or word) itself is not a sign, except someone knows it and related to the concept it marks. De Saussure uses the term signifiant for terms signs, and signifiers for terms mean.

### **1.1. The Concept Of Myths And Mythology**

The word myth comes from the Greek, mythos, meaning 'word', 'utterance', 'story of the gods'. A myth is a narrative whose characters are gods, heroes, and mythical creatures, the plot revolves around the origin of things or around objects, and the background is the metaphysical world that is confronted with the real world. Myths create a system of metaphysical knowledge to explain the origin, action and character of human beings in addition to the phenomena of the world (Danesi, 2008:46).

To distinguish between traditional version myths as described above and modern versions (modern myths), Barthes calls the mythical version of modern is mythology (Barthes, 1957). Mythology comes from a combination of mythos which means 'true mythical thinking', and logos, rational-scientific thinking (Danesi, 2004: 150).

Mythology is a term used by Barthes, to distinguish the concept presented by him from traditional version myths. Mythology is a modern myth, incorporating aspects of 'logos' (rational or scientific thought). So, the old version's myth is all

the nonsensical stories believed to be true by a society. While the modern myth is all things or stories rationalized so that the myth is considered a natural thing or truth.

## **1.2. Myths as Semiology System**

Barthes interpreted the myth as speech, 'myth is a word' (1957: 181). Because myth is called a speech, myth is a communication system, a way of conveying the message, " myth is communication system, a message, ibid ". Further explained that the myth is not a concept or idea but is a way of interpreting something or telling a message. As a semi-mythological system is formed through the process of signifying signifiers, markers and signs. The process of signification occurs on two levels.

The tariffs call this system linguistic (language). The second level is called myth. As a second-level semiology system, the myth takes the first-class semiology system as its foundation in creating new meanings.

Myth is a special system constructed from a chain of semi-existing systems of prejudice (first level) .The sign (myth) as the total combination of concepts and forms on the first level, becomes a common agendas of the two, (Barthes 1957: 187).

Thus, the myth is a system of self-contained systems with stereotypes and semiology (mythical) systems.

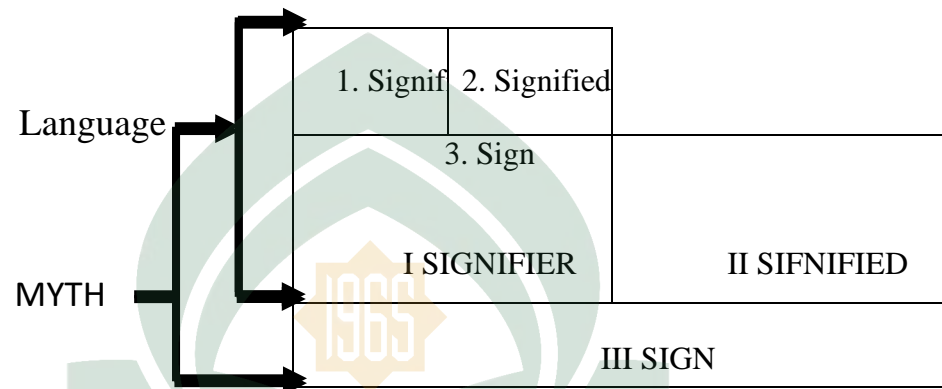


Figure 1. Map of Roland Barthes Sign (source: Mythologies (Barthes, 1957: 187).

### 1.3. Function of Myths

Barthes in "Mythologies" (1957: 195) explains that the function of myth is to distort, deform and naturalize the meaning of the first stage. The meaning (sign as the marker and marker relation) on the first stage is distorted to create a new meaning on the second level. Thus, the sign on the second level signifies something else that no longer refers to the real reality, as the referent system. The function of distortion is to change the form with a concept and concept that is constructed in the myth of the second stage on the back of the ideology (interest) of the sign user or the maker of myth. The main function of the myth is the naturalization of the concept (system of ideas) into a user's society (eg mass media) as a natural or natural one.



Thus, myths are basically opinions or concepts constructed by the user of the sign (eg the media) which is believed to be something natural or natural so that something that is considered natural becomes a random thing. Thus, the concept is the element that forms the myth (Barthes 1957: 193), such as the concept of goodness, the whole, humanity, and others.

## **2. Metaphor**

Metaphors are a way of conceptualizing a sign (topic) with something else by comparison and / or equation. The way the metaphor works is to connect two signs. The first sign serves as the source (topic) and the second sign serves as the target (vehicle). The second relationship produces a new meaning (grounds).

Topic is the metaphorical meaning intended by the author, not the literal meaning. Vehicle (vehicle) is a word or phrase that has a metaphorical meaning. Grounds are the relationship between the literal meaning and the metaphorical meaning. Through the grounds can be known what the meaning to be conveyed and what prototype to be transferred to the topic, related to the literal meaning of the vehicle or its metaphor (Danesi, 2010: 59).

As mentioned earlier, semiotic metaphors are built on two signs as referents, which are interconnected with one another. The first sign is called the topic of the metaphor. Then the second sign is a means of the metaphor, which is chosen to state something as a topic. The relationship between the two marks creates a sign (new meaning), which is called a base that has more meaning than a simple merge of first sign (topic) and second sign (vehicle) or target.

Thus, the metaphor is a sign formed from a complex sign, which can form a structure:

<b>Sign 1 + Sign 2 = Metaphor – Myths</b>
---

The first sign is formed from the marker relation and the marker. Separately, the second sign is also formed from the marker. The relation of the two signs creates a sign (new meaning). Then, myths are contracted through a metaphorical process.

### **3. Theory of Parody**

Linda Hutcheon (2001: 93) examines a range of art forms including literature, music, film, and architecture in order to define parody and discuss its effects. The parodic references to the earlier, nineteenth-century or classic American literature are perhaps even more complex, however, since there is a long (and related) tradition of the interaction of fiction and history.

Parody in Linda Hutcheon's books often called ironic quotation, pastiche, appropriation, or intertextuality is usually considered central to postmodernism, both by its detractors and its defenders. For artists, the postmodern is said to involve a rummaging through the image reserves of the past in such a way as to show the history of the representations their parody calls to our attention.

Parody also contests our humanist assumptions about artistic originality and uniqueness and our capitalist notions of ownership and property. Postmodern

parody is both deconstructive critical and constructively creative, paradoxically making us aware of both the limits and the powers of representation in any medium. Sherrie Levine, whose name keeps recurring here as the parodic Pierre Menard of the art world today, has stated her reasons why parody is unavoidable for postmodernism:

*“Every word, every image, is leased and mortgaged. We know that a picture is but a space in which a variety of images, none of them original, blend and clash. A picture is a tissue of quotations drawn from the innumerable centers of culture. . . . The viewer is the tablet on which all the quotations that make up a painting are inscribed without any of them being lost. (Levine 1987: 92)”*

Unacknowledged modernist assumptions about closure, distance, artistic autonomy, and the apolitical nature of representation are what postmodernism sets out to uncover and deconstruct. In postmodernist parody:

*“modernist pretensions to artistic independence have been further subverted by the demonstration of the necessarily ‘intertextual’ nature of the production of meaning; we can no longer unproblematically assume that ‘Art’ is somehow ‘outside’ of the complex of other representational practices and institutions with which it is contemporary – particularly, today, those which constitute what we so problematically call the ‘mass media.’ (Burgin 1986a: 204)”*

#### **4. Hijab / Veil**

Hijab is derived from the root h-j-b; its verbal form hajaba translates as “to veil, to seclude, to screen, to conceal, to form a separation, to mask.” Hijab

translates as “cover, wrap, curtain, veil, screen, partition.” The same word refers to amulets carried on one’s person (particularly as a child) to protect against harm.

Hijab is not the Arabic word for “veil.” It is not a recent term; but neither is it that old. It is a complex notion that has gradually developed a set of related meanings. Stern notes, on the basis of the sources explored, evidence that the term had a well-defined meaning by the ninth century AD (1939a: 108). The term hijab itself presents a number of interesting points. It had become part of the Arabian Arabic vocabulary in early Islam. Other terms were used to refer to the veil itself, but the phrase *darb* (adopting) *al-hijab*.

## 5. Meme

According to Susan Blacmore in the book the power of memes, meme (read “mim”) is character of culture, including in the the idea, a feeling of, or behavior ( an action ).meme can replicates by itself ( in the form of the imitation ) and forming a culture, the way similar with the spread of virus (but in this case happened with the sacred printing culture.Richard Dawkins, in his book the selfish gene tell us about what and how did he using the term meme to reveal how the principle of Darwinian sense to explain the spread of an idea or cultural phenomena.Dawkins also set an example of meme i.e. tones, a crocheted of, trust, a style of dress and technological development.

Clinton Richard Dawkins, the creator of the comic meme born in 1941 on march 26 .He is a writer, the expert writer of the ethology, biology revolutionary & the science of general knowledge .a beginning this popular meme comic made

was from his books called *The Selfish Gene*. Meme from the short for mimeme (the language of greece ) which it means ' imitate something'.Meme intended as of an idea, behavior in some way, or unique style.Which best known work for the last two years and keep improve, such as: forever alone, if you know what i mean, mother of god, not bad, challenge accepted, close enough, omg, you don' t say, aw yeah, nothing to do, fap guy, cereal guy, troll.Meme comic is usually consists of four paneling and usually meme comic led to a joke, but sometimes there is lead to rough word, derogatory and sarah.

Everyone in the beginning could imitate, then replicate freely, from here human can change the world (Blacmore 2000:69). The description gives a picture that at first people mimic from a creation of the other and will then be developed. The use of visual media in the form of images like this could be led the research on the meaning itself.

Meme can be a picture, story, song, habits, training discovery, and how used to perform something we copy of the other through imitation.Human nature can be explained by the theory of evolution, but with meme development.It is interesting from meme, in notion meme as a simple idea , but most of meme is a form of information.Everyone at first imitate, then replicate it freely, from here people can change the world ( Blacmore 2000: 69 ).Thus meme can be recorded not only people mind but also in a magnetic as in tapes or ink mark on music page sheet.

The phenomenon of memes with a pictures started a few years ago, at first this concept has been conveyed by Clinton Richard Dawkins. From its development until now this pictures still popular for many people. The first of those who created and introduced visually to the public through digital world is Whyne .Whyne is a devianart or also a graphic design who makes character. The early character which raised is troll face, character used to describe ignorance. A formal account owned by whyne is [http: // whyne. Deviantart. Com](http://whyne.Deviantart.Com).

Meme are part of a picture illustration which the first is a piece of modern art that is the graphic design. The pictures show is a new character resembling human and animal but in a more abstract. Meme will be a picture illustration because, the picture is appendages text, but the images to bring in more intact understanding of a text. Illustrator role as an interpreter ( interpreter ) to readers of something abstract ( the language/ textual ) into something concrete. Meme can replicates in itself ( in the form of impersonation ) and forming a culture.



## **CHAPTER III**

### **RESEARCH METHOD**

#### **A. RESEARCH METHODOLOGY**

##### **1. Method of The Research**

In this research, the writer uses descriptive-qualitative method. This research has purpose to give explanation that there is sign consist of signifier and signified, denotation and connotation in meme hijab. Descriptive method is the method which is used to find the elements, criterions, and the characteristics of phenomenon (Suryana, 2010: 16). This method is started from collecting, analyzing, and interpreting the data. The implementation of descriptive method is done by: survey technique, case study, comparative study, time and motion study, behavior analysis, and documentary analysis.

Research approach of this research is qualitative research. Bogdan and Taylor (Moleong, 2007: 4) defines that qualitative method as the procedure of the research which produces descriptive data in the form of written texts or people spoken and the behavior which can be analyzed for. A research about meme Troll Football which do not use quantity statistics is a qualitative research. Arikunto (1998: 193) states that this qualitative research tries to explain the data using words or sentence which is separated into some categorizes to get the conclusion.

## **2. Subject of The Research**

Subject of the research is the source obtains information that has certain variation set by the researcher to be studied and pull the conclusion (Sugiyono, 2009: 38). In this research the subject is internet meme.

## **3. Object of The Research**

Object of the research is a variable that is focus on what the researcher research. In this research, the researcher took four posts of hijab memes on the internet.

## **4. Data Sources**

In this research, the researcher takes the data from internet, namely by sorting four types of memes hijab that the researcher to examine further. There are two types of data:

### **a. Primary Data**

The data obtained from data collection is form of meme internet hijab from the internet.

### **b. Secondary Data**

The data obtained from library research by studying and reviewing the literature relating to the problems to support the assumption as a foundation theory for the problems.

## **6. The Procedure of Data Collection**

To collect the data from the data sources, the writer has the steps as follows.

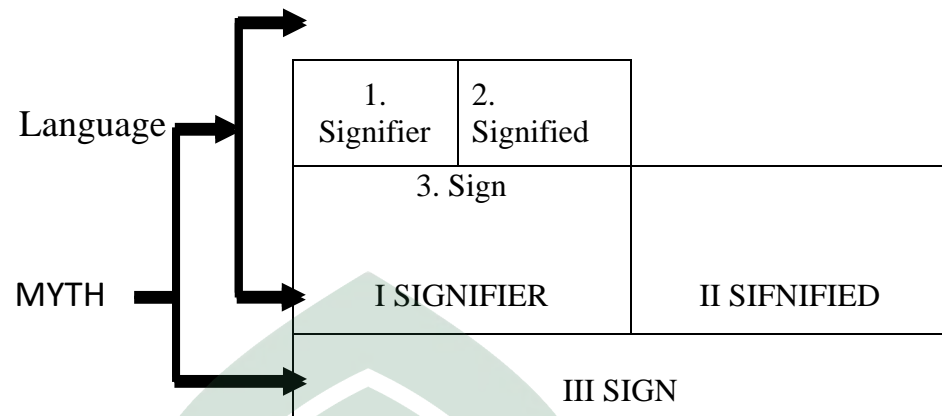
1. The writer accesses on Google website and write on search engine “meme hijab” to select meme.
2. Choose the hijab meme and download the picture.
3. Picture is selected randomly.

## **7. The Research Instrument**

In this research, the researcher used human instrument or researcher as the instrument. The function of human instrument is to determine the focus of research, choose informants as sources of data, conduct data collection, assess data quality, analyze data, interpret data and make conclusions on its findings (Sugiono, 2009: 306).

## **8. The Technique of Data Analysis**

This research use the data analysis qualitative description approach, After collecting the data needed the researcher will use Roland Barthes’s myth as a semiology system theory as a technique of data analysis:



First, the researcher will find the tagline of the meme, after finding the tagline the researcher will analyze the signifier and the signified of the tagline.

Second, the researcher will analyze the signs from the tagline and then the researcher will analyze the signs that become a new signifier and signified.

**Sign 1 + Sign 2 = Metaphor – Myths**

Third, the researcher will analyze the new signifier and signified to find out the new signs of the tagline, after find the new signs the researcher will find the metaphor that become a modern mythology according to Roland Barthes's Theory.

## CHAPTER IV

### FINDING AND DISCUSSION

#### A. FINDING

In this data analysis chapter, the focus is on the verbal language of meme images that can be found through the use of slogans, taglines and narratives, while the nonverbal language (images) will be studied as a verbal text support based on the research question.

Meme, as an object of study of semiology, has elements that distinguish it from other media such as printed media (newspapers). In particular, memes contain sign elements in the form of objects that are displayed in the form of images, contexts of environment, people or other creatures that give meaning to objects and texts, both delivered verbally and in writing which reinforce the meaning of the object being displayed. So, meme text is a langue, as a system that has its own elements or rules that differentiate it with another media.

Referring to the description above, in semiotic, meme images are markers that are built on markers and markers in one totality (objects, contexts and linguistic signs) which form one sign (meaning).

Sign = Signifier(subsignifier)+signified(subsignified)



Text Meme                      object, context dan linguistic sign

For example, the tagline of the meme valak picture: "Kak, setan aja udah pake hijab, kakak kapan ?", is a mark in form of sentence made from sub-marker and sub-marked, which are : kak + setan + aja + udah + pake + hijab + kakak + kapan.

### **1. The Marking Process that Creates Myths by Meme Hijab Text**

In the context of the hijab meme being examined, the sign at the first level, also called denotation is offending someone who is reading the text from the hijab meme. The meaning of a meme at the first level is the question of the reader. The second level sign is called a myth, which is a sign referring to or interpreting something other than itself (the first level meaning).

Myth creates new objects (social meanings) that are backed by certain dominant ideologies of sign makers. In the context of the hijab meme picture, the myth that lies at the second level is type / type imaging. In semiotic terms, the myth of hijab meme creates social meaning, namely the differentiation and identity of the object mark. For example, valak in a hijab meme is far more than just a devil who uses veil. Hijab is a sign that has been infiltrated by meaning in human life. The hijab does not only mean veil, but also an obligation for women, how the hijab is a sign, communicating with us. In a hijab meme, certain Hijabs get significance that goes beyond the use and function of the Hijab. The construction of the meaning of myth in memes produces what is called the sign of simulacrum (ambivalence). By referring to Barthes' system of meaning, the



product as a sign has two functions: material function (denotation meaning) and social (cultural) function. Material function is the basic meaning of a sign. Social functions (culture) at the second level pay attention to the meaning and value, namely how to construct meaning from self, identity, differentiation, and symbols of social symbols.

#### a. Meme Hijab Valak



Figure : Hijab Valak meme

Tagline : Kak, Setan aja udah pake hijab, kakak kapan?

#### Context:

Meme hijab Valak is a meme made by the community that refers to one of the antagonist characters who acted as a demon in the conjuring 2 film conducted on 2016. In the film Valak is described as a nurse character who uses the same head covering as the hijab. Based on explanation above, the public makes a joke

in the form of a meme to offend Muslim women to use the hijab according to the command of God in the Surah Al-Ahzab verse 59.

### Verbal Text

1. Kak
2. Setan
3. Aja
4. Udah
5. Pake
6. Hijab
7. Kakak
8. Kapan

### Nonverbal Text (Picture)

1. The picture of the hijab meme picture above is a Valak or a devil that uses a veil.

### A1. Signification of Hijab Valak Meme

*-Kak setan aja udah pake hijab*

The marker ' kak setan aja udah pake hijab ' has a sign that a demon or an astral creature is using a veil.

Signifier	Signified
Kak	Short for older brothers or sisters
Setan	evil spirit (which always tempts

	people to be evil)
Aja	Short for the word Saja
Udah	Happened already
Pake	Wear
Hijab	Veil, used by Muslimah to cover their head.

- **Kakak kapan ?**

The signifier 'Kakak Kapan?' Has a question asked to older siblings

Signifier	Signified
Kakak	word for people (male or female) who are considered older
Kapan	Question word to ask about time

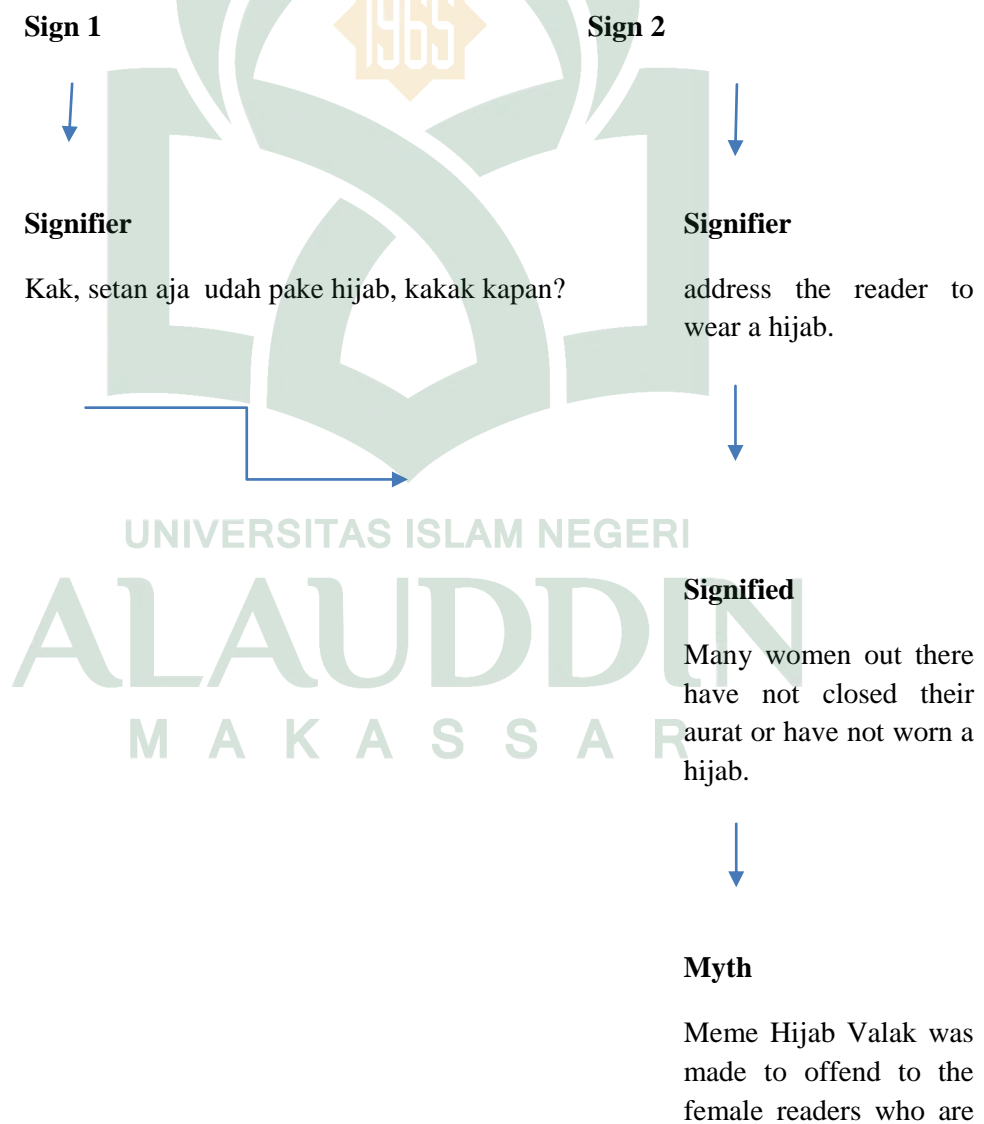
## A2. Denotation meaning

At the denotation level, the meme narrates a question that asks when someone who has not used the hijab can use the hijab compared to the devil using a veil or hijab. As a result, in the context of the meme written "Kak, setan aja udah pake hijab, kakak kapan?". Tagline "Kak, setan aja udah pake hijab, kakak kapan?" is the main message in this meme referring to the meaning of the allusion to Muslim women who have not used the hijab.

The word "Kakak kapan?" Is a question that asks when Muslim women can use the hijab.

### A3. Mythical tagging Meme Hijab Valak

Tagline “kak, setan aja udah pake hijab, kakak kapan?”. The word is a sign in the form of a question sentence. This tagline has a symbol, someone's invitation to use the hijab, by referring to the devil who uses the veil or hijab, visually displayed by the devil or valak which uses a head cover. In marking the meme myth, Valak's myth of meme hijab is represented by “Setan menggunakan tutup kepala”.



Muslim but have not covered their head or using hijab.

This meme can get its meaning from other marks. Meaning of itself as a sign because of the differentiation that forms self-identity as a demon who bears the identity of an evil being. Satan as a sign, meaning something, not only because of the identity of the sign, but the sign is different from other signs. The function of myth in valak hijab memes is to create differentiation, which is represented in the taglinenya, "Kak, setan aja udah pake hijab, kakak kapan?''.

Differentiation of these marks with other memes creates the meaning of social identity that is coupled with other hijab memes.

### b. Meme model hijab



Figure : Meme model hijab

Tagline : Anak pesantren, Cabe cabean, Ibu pejabat, Bakul pecel

#### Context:

Meme hijab model is a meme that shows four types of hijab models according to the status of the hijab user above. In the picture on the top left corner is a model of a pesantren child, the top right corner is a cabe cabean model, the lower left corner is an women official model, and the lower right corner is a bakul pecel seller model. The hijab model emerged from the community that made the hijab model a lifestyle in fashion.

### Verbal Text:

1. Pesantren Girl
2. Cabe Cabean
3. Ibu Pejabat (Women Official)
4. Bakul Pece

### Nonverbal Text (image):

1. Picture of a girl wearing a hijab model with a triangular veil
2. Picture of the same girl wearing a hijab model with a veil but showing part of her hair.
3. A hijab model that shows bangs shaped hair.
4. The hijab model is identical to the bakul pecel seller.

### A1. Signification of hijab model memes

#### - *Boarding school Girl*

The marker 'Boarding school girl' has a sign that a girl is wearing a hijab model with a triangular veil.

Signifier	Signified
Boarding school	A place where santri or santriwati learn to study Al-Quran and any Islamic knowledge.
Children	Kids or young people

- **Cabe Cabean**

The marker 'Cabe Cabean' has a sign of a girl who is an Identical Hijab model of Cabe Cabean

Signifier	Signified
Cabe Cabean	A girl that somehow has a problem in personality development.

- **Official's wife**

The 'Official's Wife' marker has a sign of a girl wearing hijab model commonly used by the official's wife.

Signifier	Signified
Official	Government employee that has an important position.
Wife	Married woman.

- **Bakul Pecel**

The 'Bakul Pecel' marker has a sign as a girl wearing hijab model that is commonly used by bakul pecel seller.

Signifier	Signified
Bakul	container or place made of woven bamboo or rattan with a



	circular mouth, while the bottom is rectangular in shape which is smaller than the size of the mouth.
Pecel	food consisting of boiled vegetables, such as long beans, spinach, bean sprouts doused with peanut sauce and so on

## A2. Denotation meaning

In accordance with the description of the above signification, the basic meaning or denotation function of the hijab model meme can be stated. Through the signs presented to represent each model of hijab in accordance with the profession, this hijab model meme builds a system of significance with this sign, known by reading. At the denotative level the name and tagline are the identity information of each hijab model in accordance with their profession that allows the public to recognize, identify, differentiate and understand the hijab model according to their profession

In accordance with meme data, meme hijab models are in accordance with their profession. This is confirmed by verbal text:.

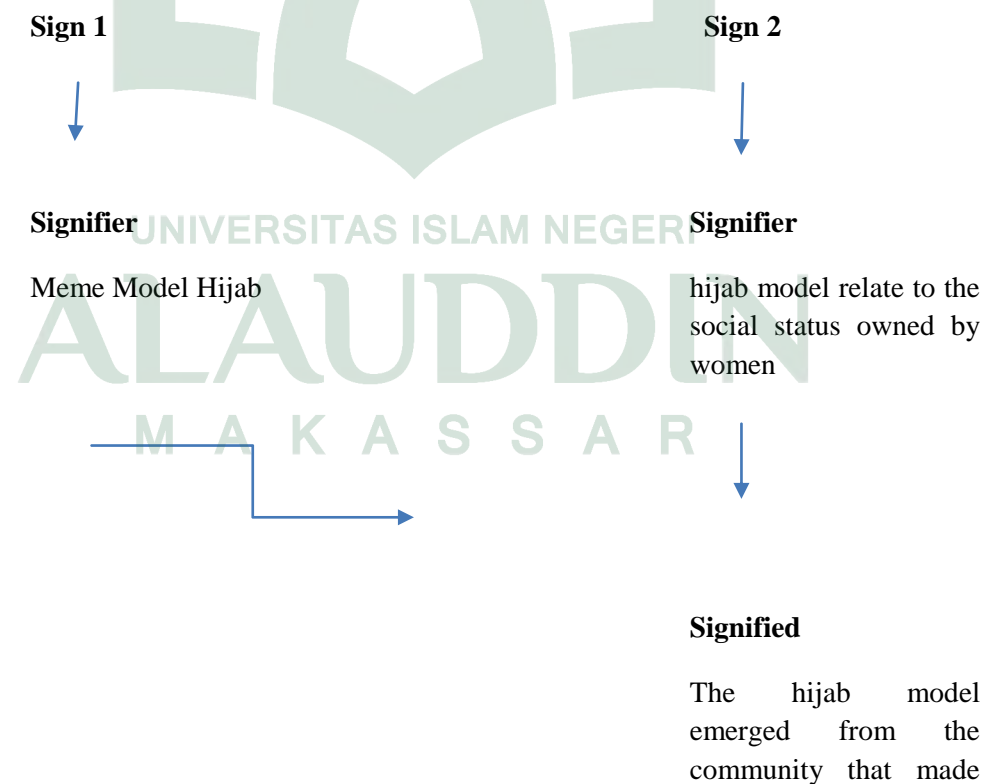
- a. "Boarding School Children" which means Trendy Hijab model among Islamic boarding school students
- b. "Cabe Cabean" which means Identical Hijab model of Cabe Cabean
- c. "Official's wife" which means The hijab model commonly used by the official's wife

- d. “Bakul pecel” which means Hijab model that is commonly used by bakul pecel seller.

### A3. Mythical tagging Meme model hijab

Memes clearly produce meaning. The denotative meaning tells us the identity of the meme (intent and purpose) that is recognized by the community. The meaning of myth emphasizes certain values (socio-cultural values), how memes are created in human terms, where memes can be exchanged with us.

This meme doesn't just mark material objects, but also marks social values as self identity and differentiation. The function of this meme creates a hijab model relate to the social status owned by women, however in society the community has the status of the woman has its own characteristics.



the hijab model a lifestyle in fashion.



### **Myth**

The community has claimed that each status of the woman has its own characteristics.

Based on the explanation above the sign of each hijab model relate to the social status owned by women, however in society the community has claimed that each status of the woman has its own characteristics.

c. Meme hijab “aurat aja dijaga”



Figure : Meme hijab “Cari cewek itu yang berhijab”

Tagline : Cari cewek itu yang berhijab, aurat aja dijaga apalagi hati kamu

**Context:**

Meme hijab "aurat aja dijaga" is a meme that has a woman with a pink hijab dress and uses white clothes with pink flower motif as well. The woman seemed to be looking at something and smiling.

**Verbal Text:**

1. Cari
2. cewek
3. itu
4. yang
5. Berhijab
6. Aurat

7. Aja
8. Dijaga
9. Apalagi
10. Hati
11. kamu

#### **Nonverbal Text:**

1. A woman who uses a pink hijab with a smiling face
2. A woman seeing someone in the right corner of the picture

#### **A1. Signification of Cari Cewek Itu yang Berhijab**

##### ***-Cari Cewek itu Yang Berhijab***

Marker 'Cari cewek itu yang berhijab' built on a sub marker: *ari* + *Cewek* + *itu* + *Yang* + *Berhijab*, which has a sign of an invitation to find a partner who uses the hijab

<b>Signifier</b>	<b>Signified</b>
Cari	<i>To find something</i>
Cewek	A calling for a young woman or woman
Itu	Indicator word
yang	The word to say that the next word or sentence is prioritized or distinguished from the others
Berhijab	Wearing hijab

- **Aurat aja dijaga apalagi hati kamu**

The signifier 'Aurat aja dijaga apalagi hati kamu' has a sign that woman who cover theirselves (by wearing hijab) is able to guard her heart for her lover.

Signifier	Signified
Aurat	<i>Parts of the body that cannot be seen</i>
aja	Short for word Saja
Dijaga	Guarded
Apalagi	Connector/Conjunction
Hati	Feeling or mind
Kamu	Intended person

**A2. Denotation meaning**

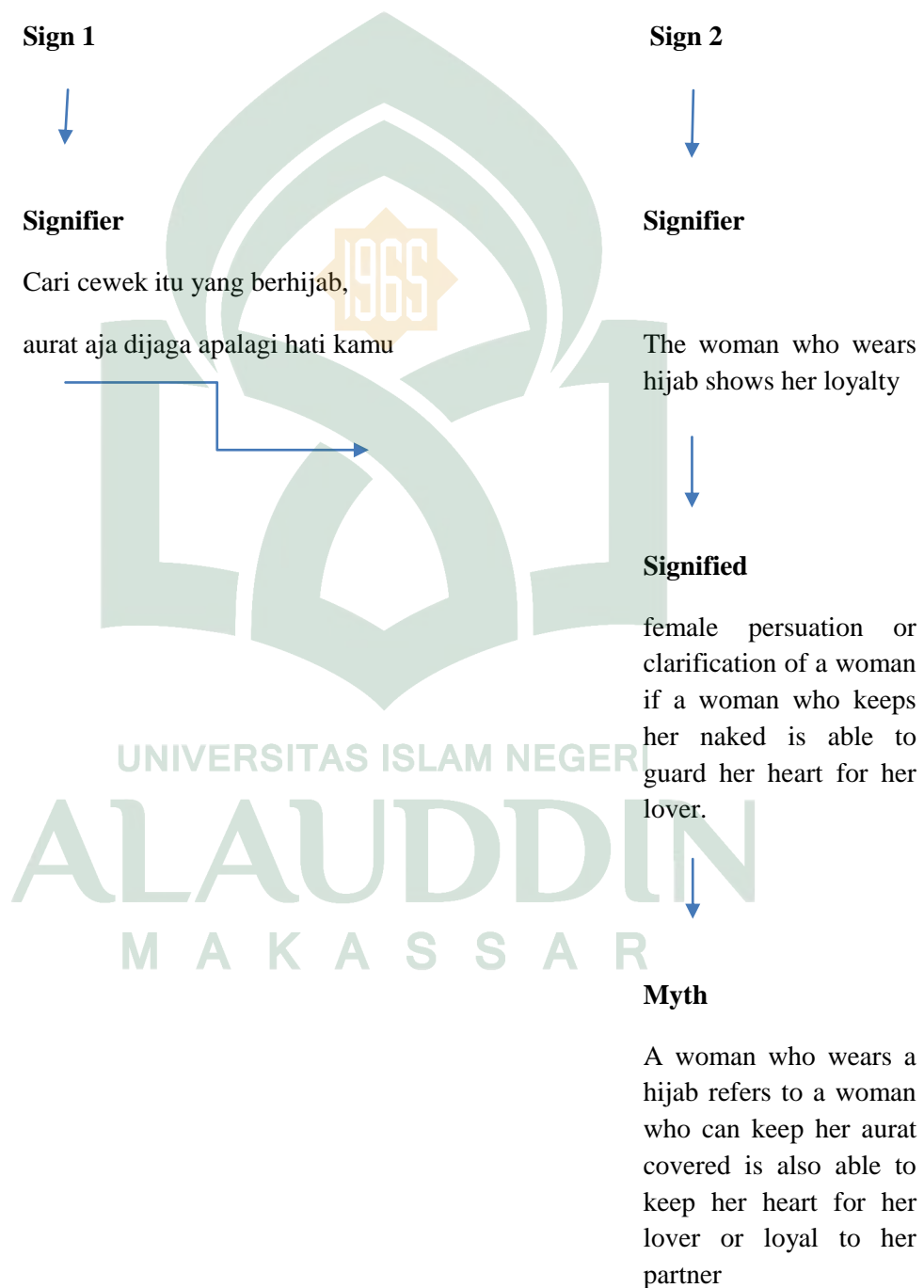
At the level of denotation, the meme is explained that the hijab meme is "aurat aja dijaga", which is able to guard her heart for her lover.

The tagline of this meme, "aurat aja dijaga", is the main message in this meme, which refers to the meaning of someone who keeps his awrah able to guard their partner's heart. So that the "aurat aja dijaga" memes also convey the message of how a person wearing a hijab is a loyal partner to his partner.

**A3. Mythical tagging Meme Hijab “aurat aja dijaga”**

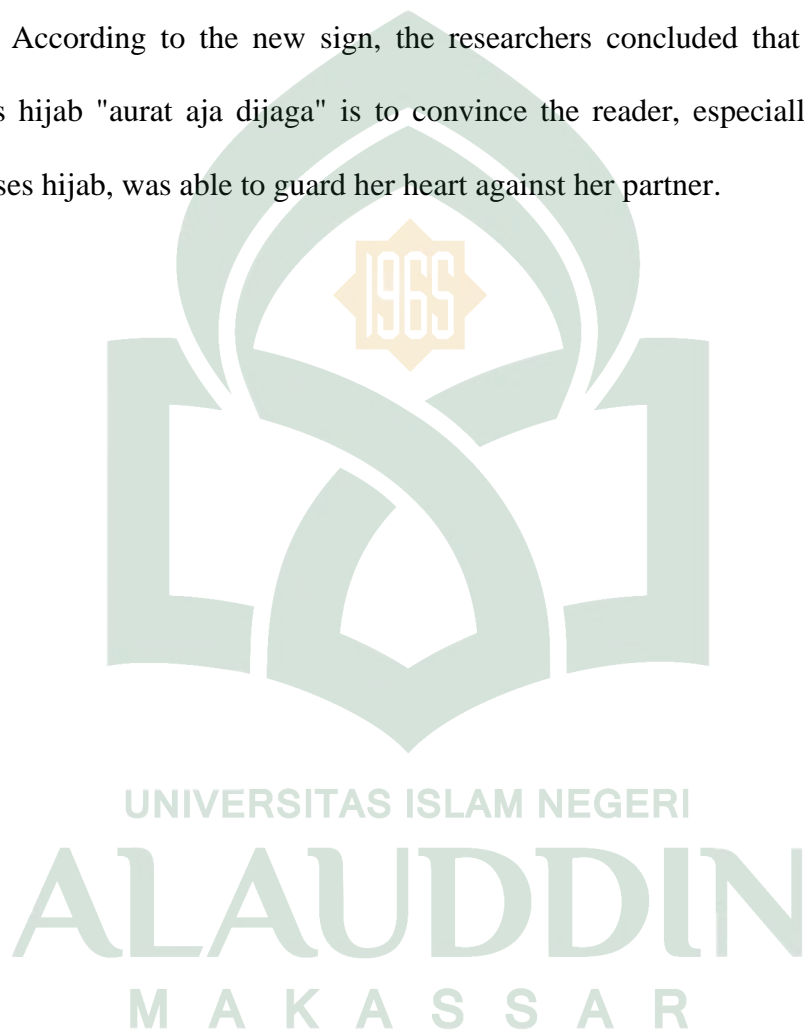
Memes clearly produce meaning. The denotative meaning tells us the identity of the meme (intent and purpose) that is recognized by the community. The meaning of myth emphasizes certain values (socio-cultural values), how memes are created in human terms, where memes can be exchanged with us.

This meme doesn't just mark material objects, but also marks social values as self identity and differentiation. The function of this meme is to convince the reader, especially the female who uses hijab, was able to guard her heart against her partner.



Based on the explanation above that the hijab meme is "aurat aja dijaga" refers to the sign that the hijab woman is faithful which results in a new sign that is female seduction or women's clarification if a woman who keeps her naked is able to guard her heart for her lover.

According to the new sign, the researchers concluded that the myth of memes hijab "aurat aja dijaga" is to convince the reader, especially the female who uses hijab, was able to guard her heart against her partner.





**d. Meme hijab “ hijab is like this”**



**Figure** : meme hijab “hijab is like this”

**Tagline** : Hi world, did you know.. Hijab is like this, not this.

**Context:**

Four pictures in a meme displayed by a girl. In the upper right corner of the child who is wearing black clothes and the hair is unraveled while his hand is waving. In the upper left corner the little child holds his chin. In the lower right corner of the picture it seems different from the previous picture, children who wear black are using a different hijab with the bottom right corner of the child still using the hijab but showing a little hair on the front.

**Verbal text:**

1. Hi world
2. Did you know
3. Hijab is like this

4. Not this

**Non Verbal Text:**

1. A small child who is waving
2. A small child who puts her hand on her chin
3. A child who uses hijab
4. Using hijab with a different model

**A1. Signification of hijab memes "hijab is not like this"**

**- Hi world**

The 'Hi World' marker that has the sign of a little girl who greets everyone in the world

Signifier	Signified
Hi	Greeting
World	The earth, together with all of its countries and peoples

- **Did you know?**

The marker 'Did you know?' has a sign as a question asking about hijab model that is appropriate based on Islamic Law.

Signifier	Signified
Did	Past of do
You	Used to refer to the person or people
Know	Be aware of through observation, inquiry, or information

- **Hijab is Like This**

The 'Hijab is Like This' marker has a sign showing how to use the hijab that is good and true according to Islamic law which covers all parts of the head except their faces.

Signifier	Signified
Hijab	Penutup kepala bagi kaum muslimah
Is	To be
Like	Similar to
This	Being indicated

- **Not This**

The 'Not This' marker has a sign that the hijab is directed at an image that has the tagline the word 'Not This' is a hijab that is not in accordance with Islamic Law.

Signifier	Signified
Not	An auxiliary verb be to form the negative
This	Being indicated

## A2. Denotation meaning

Denotation of this meme is an introduction to how to use the hijab that is good and true in accordance with the Islamic Shari'a that has been established. The meme also invites the public to be able to know the good and correct use of hijab through the meme.

At the denotative level of the image and tagline is information from memes 'hijab is not like this' that allows people to recognize, identify, differentiate the way of using hijab that is good and right. The word "hijab is not like this" is an affirmation of the purpose and purpose of the meme so that people can understand the correct use of hijab.

## A3. Mythical tagging meme “hijab is not like this”

Memes clearly produce meaning. The denotative meaning tells us the identity of the meme (intent and purpose) that is recognized by the community. The meaning of myth emphasizes certain values (socio-cultural values), how memes are created in human terms, where memes can be exchanged with us.

This meme doesn't just mark material objects, but also marks social values as self identity and differentiation. The function of this meme creates a clarification of the correct use of the hijab according to the child's understanding, how to use the hijab based on trends.

**Sign 1****Signifier**

Meme hijab is not like this

**Sign 2****Signifier**

clarification of the correct use of hijab

**Signified**

An allusion to the use of hijab that has many models

**Myth**

Clarification and also allusion to the correct use of hijab model



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Meme hijab "Hijab is not like this" is a meme which emphasizes that the correct hijab model is found in the third picture. The meme has a tagline "Hi world, did you know ... Hijab is like this, not this", in the fact of this researcher

thought that the sign of the picture means clarifying the correct use of the hijab in accordance with Islamic Shari'a.

## B. DISCUSSION

A hijab is a veil traditionally worn by Muslim women in the presence of adult males outside of their immediate family, which usually covers the head and chest. The term can further refer to any head, face, or body covering worn by Muslim women

As we know that in this digitalization era in social media there are meme hijab but most of them so many meme about hijab is used for more than just a joke and become a new myths and sometimes there is a parody in meme hijab itself.

Based on an analysis of four pictures of memes, the researcher can conclude that there are four kinds of myths from memes hijab.

### 1. Meme hijab valak Myth

A meme in the form of an allusion appeared on the first meme entitled meme hijab valak, in this meme there is a myth for the female readers who are Muslims but have not covered their head or using hijab.

### 2. Meme model hijab myth

Pictures of memes that show women's social status in society have certain characteristics in accordance with their hijab models, the myth of meme hijab models is the status of the woman has its own characteristics.

### 3. Meme hijab “Aurat aja dijaga, apalahi hati kamu” myth

According to researchers, the word "Apalagi hati kamu" is the emphasis of women to seduce, the myth in this meme is a woman who

wears a hijab. A woman who wears a hijab refers to a woman who can keep her aurat covered who is also able to keep her heart for her lover or loyal to her partner

#### **4. Meme “hijab is not like this” Myth**

The Picture of meme that shows the classification of hijab usage, this is related to the clarification of the emergence of various hijab trends, the myth of this meme is clarification and also allusion to the correct use of hijab model.

According to the surah Al-Ahzab verse 59, a hood, or veil is the one that must be worn by a Muslim woman. In fact has been a lot of women using the veil, but unfortunately many who argues that was all because of the trend, not only that there are many artists who use the hijab model according to their fashion, so there are various kinds of hijab models that are followed by the community according to their figure.

Clarification of the use of hijab in the fourth picture on the second image that the four pictures in a meme showing four pictures based on the hijab model of the social status of women in the community, turns out that the maker of memes in the fourth picture assumes that the proper and correct use of hijab is a hijab that covers the head without show hair on the front and close to the chest.

Researchers assume that Roland Barthes' theory of the myth of meme hijab is simulacrum that only exists in the media, which lives in the world of imagination but the meaning of myth in hijab memes becomes real or real life in the mind of

the community, and lives in the midst of society as a form of public knowledge: general awareness or general views.

As a form of public knowledge, hijab memes place the position of the meaning of the hijab meme myth as the value of people's lives. When hijab memes touch group values, for example the social status of the community, the general views constructed by the hijab meme become part of the awareness or general view of the social status of the community. With this system meme hijab can produce meaning for a social life (society), and conversely, individuals and society such as hijab trends, reproduce memes as a meaning of the existence of a society.





## CHAPTER V

### CONCLUSION

#### A. CONCLUSION

Research on the construction of myths in internet memes is qualitative research in the context of semiology. This research was conducted to see how memes create meaning structures through mythical marking.

Based on the results of research and data analysis, it can be concluded that the hijab meme creates general views about hijab through mythical construction and why meme produce meaning by using parody, which is carried out in three stages, namely:

First: the production of signs (meaning). Meme constructs the meaning of myth in hijab memes created by creating something that is meaningful to us. Meme as a sign of having something else (social cultural function) besides making jokes. That 'something else' is the socio-cultural values that exist in the community which are then transferred to the meaning of the socio-cultural values into the hijab meme or a parody of the hijab. The meaning of socio-culture as a representation of myth in memes hijab is the creation of self-identity, differentiation, and the exchange of symbolic signs. In order for the message of the product to be communicated to mean something to us, memes create meaning for ourselves an identity, differentiation and exchange value through jokes and allusions in it with a parody, many memes make use of parody for the sake of humor as well as the memes above.

Second: circulation of signs: in circulating signs (messages) in hijab meme, memes interpolate individuals into meaningful subjects. Internet memes involve the reader as a subject in the meaning of the hijab meme messages.

Third: exchange of signs. Meme forms what is called simulacrum as a representation of myths or general views in society (hijab users). Simulacrum is general views (everyday culture) which is only in the mass media, then the community encodes the messages of the hijab meme as a sign of reality.

## **B. SUGGESTION**

The rapid development of mass media today, where internet meme has dominated public spaces, has generated excitement in research activities from various perspectives. Mass media is one of the objects of multidisciplinary research studies, which can involve various perspectives or theories to answer various problems in research.

Based on the results of research and data analysis, answering research problems that have been proposed by using Roland Barthes's theory of semiotics (myth theory). Barthes' semiotic theory, marker and marker relations that produce layers of meaning (denotation, connotation and myth) show his partiality to the sender of the sign, for example media, as the dominant group. The sign structure built by Barthes has shown that the dominant group as the sender of the sign has the power to create a sign, a sign that it can become dominant in society. Thus the construction of signs, such as myths originates from above, for example the media as one of the apparatus that has dominance, then the signs circulated and exchanged produce naturally accepted meanings in the community. For the

development of broader and deeper research, internet memes can be studied from various perspectives.



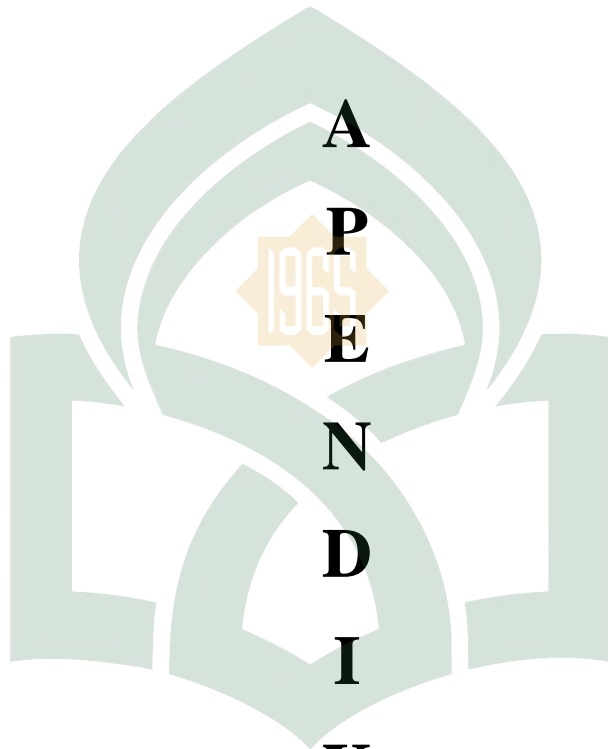
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M A K A S S A R

### A. Meme Hijab Valak



### B. Meme Model Hijab



C. Meme Hijab “Aurat aja dijaga, apalagi hati kamu”



D. Meme Hijab “Hijab is like this”





## BIOGRAPHY



**Aswandhi** was born in Jayapura, Papua, on August 21th, 1996. He is the youngest child of Asri Syamsuddin and Rahma. Playing basketball, watching movie are his hobbies. He began his school at elementary school at SD Kartika VI-I Jayapura and graduated in 2008. In the same year, he continued his study to junior high school in SMPN 1 Jayapura and graduated in 2011. Then, he continued his study to senior high school in SMAN 4 Jayapura and graduated in 2014. After finishing his study in senior high school, he enrolled at the Alauddin State Islamic University of Makassar in 2014 and took English and Literature Department of Adab and Humanities Faculty.

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